

# Touchstone

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## THE TWIN ANNIVERSARY OF LEY HUNTING



*Alfred Watkins*

This is the twin anniversary year of ley hunting. Ninety years ago, in June 1921, the mysterious system was discovered by Alfred Watkins of Hereford, and fifty years ago, in May 1961, the subject burst into public consciousness once again through the work of Tony Wedd of Chiddingstone. To celebrate this, I spoke on Tony Wedd at the Society of Leyhunters Moot at Yealand Conyers in March, using Tony's original slides and recording of his voice to recreate



*Tony Wedd*

a talk he gave in Manchester in 1968:

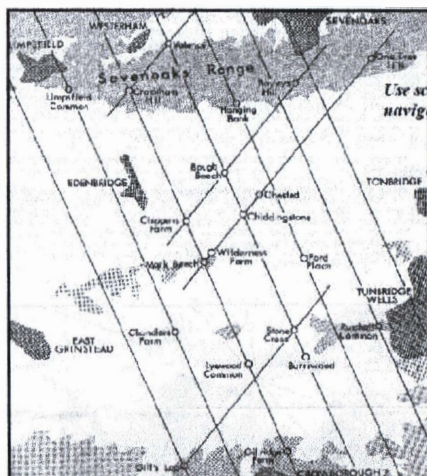
Tony resurrected the ley hunting movement after it had gone into obscurity when Alfred Watkins' Straight Track Club folded up in the 1940s. He was a distant relative of Isambard Kingdom Brunel, born in Langport in Somerset, where Katherine Maltwood discovered the Great Dog figure associated with her Somerset Zodiac. This has its nose at Burrow Mump and the town of Langport on its flank. He often went for walks along Wagg Drove, the significantly-named path along its tail, and once by chance met Harold Fletcher Trew, a member of the Straight Track Club who was investigating a serpent figure which Mrs. Maltwood would not hear of. He introduced Tony to the idea of leys and of the zodiac, though he was not to become a ley hunter until 1948.

When young he wanted to become a doctor, but his father thought this was too expensive, so he went to Woolwich Military Academy - but he refused his commission after passing out and went to do a course in radio operation, following which he was a radio operator on a transatlantic cable-laying ship. When the war started he joined the RAF and was first stationed at Thorney Island in Sussex, where he saw his first UFO - a moving light which crossed the causeway as he was returning to the base at night. Flying saucers were to become inextricably connected with leys to him and he was to come to think of them both as one subject. He was later to be posted to Canada as a training pilot, where he flew Ansons and Oxfords. It was while there that he, by chance, had the opportunity of meeting Katherine Maltwood, who gave him cider and Somerset easter cakes and apparently told him she thought he must have been one of the Templars in a previous life, though it is not certain why she thought this.

When he left the RAF at the end of the war he worked in a school based in Chiddingstone Castle, in the grounds of which he was later to buy a kitchen garden plot and design and build his own house.

Later he went on a design course and worked for the government's Department of Industrial Design. He wrote a book called *Pattern and Texture* and also invented a device called the Weddgraph, for calculating perspective. It was while he was working in London that he went on his first ley hunt in 1948, and we heard his excited account of it. It was on Hampstead Heath, where he saw a Scots pine and a tumulus, and later found the ley went to Westminster Abbey, which had been built on another place called Thorney Island, and there is a legend that the bishop, about to consecrate the abbey, was told that he should not do so as it had already been consecrated in the past - it was already a sacred spot. This was one of the leys he was to follow across his area of Kent when he came to live at Tye Cross, the house he built at Chiddingstone.

He was to become interested in flying saucers (he hated the term UFO) when the Tunbridge Wells Flying Saucer Club was formed by Air Chief Marshal Lord Dowding, and at the first meeting he attended the talk was given by Desmond Leslie, co-author with contactee George Adamski of the book *Flying Saucers Have Landed*. This was the book that (separately, but at the same school) enthused Philip Heselton and myself, and caused Philip to subscribe to *Flying Saucer Review*, in which there was an article by Tony about his newly formed STAR Fellowship. He went to the first meeting of that organisation, where he encountered Tony's small duplicated booklet *Skyways and Landmarks*, about the connection of leys with orthoteny, a similar system of alignments, but of flying saucer sightings during a flap in France in 1954. Shortly after that he and I met at school, and we both went to visit Tony several times. It was the interest in leys that came from this that caused us to start the first series



**Tony's parallel ley system in Kent**

of *The Ley Hunter* magazine. I was also to edit the magazine *Saucer Forum*. I still edit magazines on leys and flying saucers - *Touchstone*, originally of the Surrey Earth Mysteries Group, and *Amskaya*, of the STAR Fellowship.

We then heard Tony describe, with his slides, the leys he found around his home in Kent, in conjunction with flying saucer sightings over some of the points. He described his theory that the leys marked magnetic currents - the existence of which had been mentioned by contactees George Adamski and Howard Menger, but particularly of Buck Nelson, another American contactee, who says he was told that the currents were each "named and numbered, and where they cross is comparable to a cross-roads sign". He noted that the sentence would have been complete without the last word, so assumed that the "signs" must be signs on

Earth. This is where he derived the connection with leys, and thought it was that the saucers could derive power from them, although they would have independent power too when charged in the mothership. This also led to the idea that the energy could be used for more mundane things like heating. He identified the parallel system of leys he found in Kent with the "naming and numbering" system. Laurence Main found a parallel system on this moot too, at angle 315° - by chance we visited three sites on the same ley at this angle, but he also found the angle at other sites when filtering for the most important ley at each place.

Herefordshire) and so he went to France to find if there was anything present at some of the places where Aime Michel's "orthoteny" crossed and saucers executed a falling-leaf manoeuvre. We heard him tell of the trip, with pictures, and saw clumps at two of the places - the third was a pine forest with no specific clump. One of the clumps had a Madonna statue, which he thought was intuitive recognition that the site was holy.

Tony also did research at Stonehenge, and found a complex system based on seven-point stars which he felt was a form useful in free energy apparatus, such as the De Land Magnetic Control in Riverside, California, which used the energy to protect orange groves from frost, and incorporated seven equally spaced radiating copper wires. This pattern at Stonehenge was originally plotted from the 56 Aubrey Holes (a multiple of seven). We heard him give the results of his research, with diagrams, and also saw a similar pattern on Stonehenge from Robin Heath's website - he has presumably found it independently.

I was interested that after this talk one of the members told me of a sighting she had had at Stafford in 1969 of a hovering silver cylinder with one end seemingly lighted. This is similar to George Adamski's "motherships" - a type not seen so often now. Stafford was also the place highlighted in Gavin Gibbons' book *The Coming of the Space Ships* as having a large number of sightings in the 1950s.

#### CUMBRIA AND NORTH LANCASHIRE AT THE SOCIETY OF LEYHUNTERS MOOT AT YEALAND CONYERS, LANCASHIRE

On Sunday 27th March, Gary Biltcliffe took us to the site complex at Shap, now very much damaged, but which Stukely had illustrated as being very similar to Avebury originally. It had a small circle called



**Kemp Howe**

Kemp Howe, now cut in half by the railway, and an avenue leading from it to the Great Circle, 400 feet in diameter, and a continuing avenue at an angle to the first, leading to Skellaw Hill. Garry suggested that the railway, which runs along the course of the avenue, could have been like a stake to kill off the pagan religion. The male Belinus current, which would have originally run up the avenue, is now repulsed by the railway line and runs a distance from it. The female Elen current ran by the river, and they meet at Skellaw Hill, which may have held a chambered tomb.

The avenue as it was has now disappeared, but many of its stones have been incorporated in walls along the line. The typical stone is the pink Shap granite, a beautiful stone with much crystalline quartz which seems to glow in the sunlight. Some of them were as big as the Avebury stones. The current was dowsed as 15 feet wide. There was a clump on the way with a mass of daffodils of Wordsworthian quantities - he had strong connections with this area of course.

We walked along the course of the avenue, on its raised platform, until we came to the plateau on which the Great Circle was built. It was the largest in Cumbria, and the second largest in England, after Avebury. The avenue changed direction at the circle to 315°, midsummer sunset. The circle has also been called the Carl Lofts circle - we saw the street name on a house that is within its area. There was one stone remaining in the field, and very many incorporated in walls along the road, and one in a garden.



We continued along the course of the second part of the avenue, where many of the stones had been sarsen, and then came to the very large megalith which is called "The Giant's Foot", which the Belinus line touches. There were many stones scattered in the field nearby, one of which was a gatepost as it had iron hinges in it, but had a quarter circular segment section, suggesting it was originally a larger monolith which had been split. We continued to a deciduous clump of trees which had more stones, one very large which could have been in its original position.



*Avenue stones in wall*

We carried on to the Goggleby Stone where we had lunch – this is a stone of the avenue still in its original position, tapering slightly downward to its base – and then to a mound where the currents meet. From here we went down to the ruins of Shap Abbey, which was the northernmost abbey in England at the time; the Belinus Line goes through this and the southernmost one in Sussex. Shap Abbey stands in a picturesque setting by the River Lowther, with nothing nearby to interrupt the beauty of the lonely and unfrequented site. It was built in 1199, the last Abbey to be founded in England, and the last to be dissolved by Henry VIII in 1540. It was founded by the Premonstratensian order, also known as the White Canons from the colour of their habits. Most of the buildings are 13th Century in origin, though the striking west tower is early 16th century.



*Goggleby Stone*

point with the remains of a large stone circle (four stones remaining, but the socket holes of the others have been found) as well as a cairn site and a megalithic-looking mound surrounded by stones (resembling the Fourknocks mound in Ireland) with the remains of a summerhouse on it. The age of this is uncertain, but the cairn (very damaged now) is prehistoric, having been excavated in 1778. The excavation recovered a human skeleton, a large bead, and calcined human bones. There is also a row of boundary stones marking the boundary between the estates of two mansions, one of which (Leighton Hall) was visible in the valley. Ingleborough, the second highest mountain in the Yorkshire Dales, is usually visible from here, but was not on this occasion because of the mist.

Returning to Yealand Conyers, after tea Pat England took us up on to the nearby Summerhouse Hill, a high



*The summerhouse mound*

We also visited the site again on Wednesday morning just before leaving, and Laurence again found



*The pine clump in the direction of Leighton Hall*

2005: "This is a very strange place indeed. Most of the stones in the circle have been split in two, possibly an attempt at clearing the stones but 5 stones still survive in the Circle. This thing is so big it has 3 Grid Refs! I visited this site three days ago and its still playing on my mind and I'm not entirely sure why?"

On Monday morning Pat took us to Swinside stone circle, and told us briefly of a number of interesting places we passed on the way. A stretch of the A6 we went along was on the Belinus line. There were a number of great houses passed, including Beetham Hall, and Levens Hall. Nearby are the Temple of the Four Winds, and a powerful mound in the bend of a river. St. Anthony's Tower was seen, a nineteenth century folly. At Cartmel Priory, the church was not demolished at the Dissolution, and is still the parish church. We also passed by Coniston Old Man, a hill famous for the photographing of a flying saucer by then schoolboy Stephen Darbishire, which was shown by orthographic projection to be of identical proportions to those photographed by George Adamski.

We then arrived at Swinside stone circle, ninety feet in diameter and with a very impressive banded stone. Laurence detected north-south and east-west leys going through it, but filtering for the most important found it to be 315°, midsummer sunset, an angle he was to find a number of times at sites on this moot. Three of them were found to be on the same ley, which Pat Toms later confirmed with his electronic map.



*Swinside stone circle*

There was a platform part of the way up the adjacent hill, Black Combe, and from it a good view of the circle in its entirety could be seen, and a panoramic view of surrounding hills as well as a glint of the sea between two, which it was mentioned could have been significant in the siting of the monument. There could be a possible rolling moon here at major lunar standstill, 320°.

In the other direction there was a bowl between hills, and Pat Toms detected geological fissures at the circle site and a line to the bowl.

After lunch, we went to the church at Great Urswick, which had the unusual dedication of St. Mary and St. Michael, and had carvings of them, one each side of the reredos. Michael was standing with



his foot on the dragon. There is a clump of Scots pines adjacent to the churchyard, which was another Wordsworthian sea of daffodils. The churchyard is circular, which could indicate that it is built on a prehistoric site.



**The Tunwini Cross**

There is an interesting stone in one of the windows of this church, called the Tunwini Cross. It is part of an Anglo-Saxon cross and shows two figures, and above it a runic inscription. But for some reason the original runes on the panel have been overcut, seemingly to disguise the original names. But on examination one of the figures seems to be Theodore, the seventh Archbishop of Canterbury.

We went from here to Pennington Church – another St. Michael dedication. The present building was from 1826 but it was on the site of an older church, and this is the second site on the 315° ley from Swinside circle. Laurence detected the angle before realising it was on the same ley.

There are two interesting stones in this church – one is an ancient tympanum depicting an angel, with Scandinavian runic script, the other (not now there but in Kendal museum) was a Sheila-na-gig which had originally been built into the east wall of the old church.

We then visited Castle Hill (a medieval ringwork) and Eller Barrow near Pennington. The barrow seemed to be on the same line. Finally we visited the Druid's Circle, a smaller stone circle. The monument consists of two concentric circles. The outer ring measuring around 26 metres diameter, once had 15 stones which are now fallen and scattered, while the inner ring of 9 metres diameter still has 10 upright stones although none reach a metre in height. The circle dates to around 1700-1400 B.C.



**The Druid's Circle**



**Woodwell**

On dowsing this circle, Laurence again found the 315° line, and once again checking with the map found it was the same ley. This was confirmed later by Pat Toms with his electronic map. It is interesting that the line seemed to skirt the edge of the circle rather than pass through the centre – this has been noticed elsewhere, particularly at the site of the Negen Stones near Staines Bridge in Surrey (formerly Middlesex). Larger sites such as hill forts very often have leys skirting their edges, as Watkins noted.

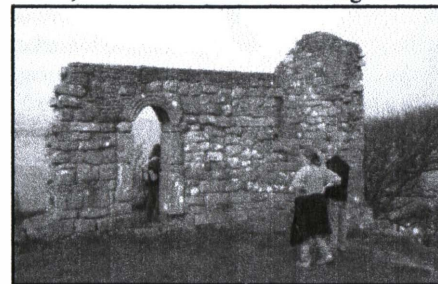
On Tuesday Pat (England) took us first to Woodwell, mentioned in the moot itinerary in the last newsletter as “the sexiest well in Britain”! About four miles from Yealand Conyers, this spring issues from the bottom of a limestone cliff-face into a basin. It then flows into a large square pool nearby. There seem to be stalagmites in the basin, one of which resembles a part of female anatomy. It is a beautiful spot, surrounded by woodland, with trees covering the high cliff-tops too.

We then went to the Torrisholme Barrow, between Morecambe and Lancaster. It is a bowl barrow located on the summit of a small hill north east of Torrisholme village. It is an ancient Law Hill of the Lancaster area, associated with a hero called Torrig, who in turn is associated with a stone carved like an eagle's head which may have been the arm of a throne, and also with a hogback stone we were to see in Heysham Church. Then we went on to Lancaster Castle, overlooking the River Lune where the male and female currents meet. In the museum we saw the eagle-headed stone.



**The Hogback Stone**

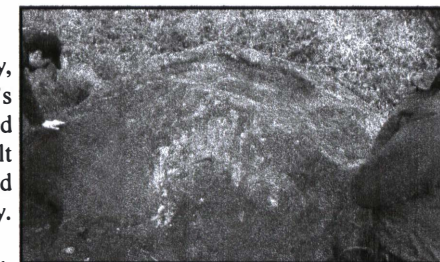
Then we went on to Heysham Church (St. Peter's). It is believed that a church was founded on this site in the 7th or 8th century. In 1080 it was recorded that the location was the site of a Saxon church. Some of the fabric of that church remains in the present church. It is here that the hogback stone is preserved. It was a Viking grave marker with many figures and other pictures, illustrating the legend of Sigmund and his son Sigurd, a dragon killer. The dragon, Fafnir, is shown with a massive savage-looking head and scaly body directly above Sigurd's upraised arms. He goes right along the top of the stone, down the side, all the way underneath, up the other side and back along the top.



**St. Patrick's Church, Heysham**

Nearby on the headland there are the ruins of another church, St. Patrick's; it is not known why two churches of about the same date were built so close to each other. It was first built in the eighth century, and enlarged a century later. The stone bird's head seen in Lancaster Museum was found here, reused to cover a grave. The church does not seem to have been part of a monastery; the information board suggests that someone of great sanctity may have been buried here, and others chose to be buried here to share in this. Outside the church are seemingly unique graves cut into the rock outcrop. Below the building is a rock that has the appearance of a dragon's head.

We also visited “The Barrows” on the hill nearby, where there is a cave and a rock known as the Horse's Head, as well as a rock with a rectangular basin carved in the top, called the Druid Altar. This area was felt to be very powerful and Laurence found the Druid Altar and the cave to be on a midwinter sunrise ley.



**The Druid Altar**

Finally we visited St. Helen's Church, Overton, which makes a claim to be the oldest church in Lancashire. The door has a semicircular Norman arch with chevrons and beaked heads; there is also a small stone above the arch with a figure that was once seen to have its hands on its hips. The west wall, with part of the south wall, is much older, but it is not certain how much. That wall is not bonded to the others, but just butted on to them. Laurence detected another 315° line here, and on the map we had it seemed that it was the original line through the Swinside-Pennington-Druid's Circle, but Pat's electronic map

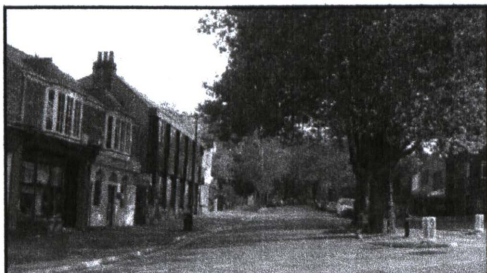


revealed that it was about 600 metres from Overton and 800 from the Heysham churches. So it could be a parallel system as with Tony Wedd.

## THE E-LINE IN SEVENOAKS

by Bob Shave

The powerful ley known as the E-line (or "Energy line") which crosses southern England, has been tracked by map and dowsing in several places. In Sevenoaks, Kent, the line passes close to the town centre. Here are some brief notes showing where the line passes through the town along coincident road stretches. The location of the line has been identified from map work and computer software<sup>1</sup> rather than dowsing.



**Figure 1, St. Botolph's Road**

pointing to Maidstone.

The next road section following the ley is in Vine Avenue (Figure 3). After this it passes through the junction of Vine Avenue with Hitchen Hatch Lane and reaches Dartford Road where there is a distinctive three-storey building that is being used by the Vine Evangelical Church (Figure 4). The church's web site directs people this way from the station—"After you come out of the main station entrance, cross the road at the lights and turn right, walking past a small parade of shops, then left into St Botolph's Road. After about 300 yards take the third street to the left,



**Figure 3, Vine Avenue**

The line passes through the junction of St. Botolph's Road with London Road at map reference TQ 524 553. From the junction the line appears to follow St. Botolph's Road initially up the hill before the road curves away to the right. Figure 1 is looking along the ley up St. Botolph's Road. The end of St. Botolph's Road at the junction is unusually wide and is marked by two large plane trees in the middle of the road, with a horse trough between them (Figure 2). There is also an old-fashioned direction sign



**Figure 2, Horsetrough**

Vine Avenue. At the end of Vine Avenue (two hundred yards) turn right into Hitchen Hatch Lane, and the church is on your left after fifty yards." Anyone following these directions walks along the E-line before arriving at the church.

On the eastern side of town the ley runs along a private road, Woodland Rise. Figure 5, at map reference TQ 542 558, shows where the coincident stretch of road starts, marked by an old-fashioned Victorian street light.



**Figure 4, Vine Evangelical Church**



**Figure 5, Woodland Rise**

## St. Botolph

Readers may be curious as to the origin of the name St. Botolph's Road, as the Society of Leyhunters' Cambridge field trip visited a church with that dedication<sup>2</sup>. The link with this road in Sevenoaks is that land nearby used to be owned by the church of St. Botolph's Without, at Bishopsgate, London<sup>3</sup>. The Society of Leyhunters' Cambridge field trip found that churches dedicated to this saint are often located near gateways and he is the patron saint of travellers. There is no St. Botolph's church in Sevenoaks, however there is one at Chevening, some three miles to the north-west, appropriately enough near the Pilgrim's Way trackway to Canterbury.

Interestingly, the church of St. Botolph's at Bishopsgate is a mark point on one of Alfred Watkins' London leys. He describes the ley in *The Old Straight Track* as going through the Temple Church and St. Bride's Fleet Street amongst other places.<sup>4</sup> Watkins mentions "a church on Ludgate Hill" which is identified by Christopher Street as St. Martin's within Ludgate. All along the ley are sites which are truly ancient including St. Botolph's which has Saxon foundations and where Roman artefacts have been found.<sup>5</sup> So by the history of this road name in Sevenoaks, the E-line is linked to some of the oldest sacred sites in London.

## References

- [1] <http://www.movable-type.co.uk/scripts/latlong.html>
- [2] Jimmy Goddard, Society of Leyhunters September Moot 2009 (part 2), Touchstone 88 (Jan 2010), p.3
- [3] Sir John Dunlop, *The Pleasant Town of Sevenoaks – a History* (1964), p.118
- [4] Alfred Watkins, *The Old Straight Track* (1925), chapter 16, Churches on Mark Points, p.124
- [5] Christopher Street, *London's Ley Lines: Pathways of Enlightenment* (2010), chapter 6, Watkins' Third London Ley, pp.67-68

## SOME TALKS FROM THE YEALAND CONYERS MOOT

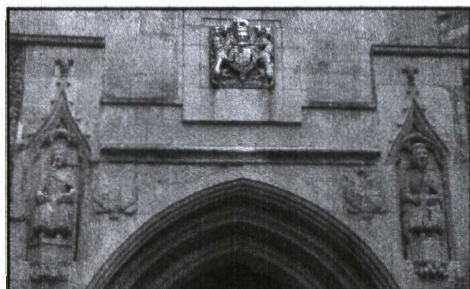
### The Belinus Line, by Gary Biltcliffe

Gary spoke on his research into the Belinus Line, which he called "Britain's Secret Axis". There are not many long leys; most of them are most accurate over short distances. He has tried to blend all three perspectives on them - psychic, history and archaeology. We need to look at the wider aspects.

He was born in the Shap area, and remembers as a teenager having a particular kind of recurring dream in which different place names were mentioned and they were eventually shown to be correct. One of these was Summerhouse Hill at Yealand Conyers, which he found in 1980, noticing a sign to it. He seemed to be led round powerful sites. He moved to Dorset, where he followed the Michael line



and its serpentine attendants, and came to the conclusion that the force had intelligence.



**St. John's Gate, Bristol**

The Belinus Line was found by Guy Ragland Philips at 13.5° west of true north. The legendary king Belinus in the 5th century BC built roads. We saw a statue of Belinus and his brother Brennius on St. John's Gate at Bristol. The line runs from the south coast of England to Caithness; it bisects the Michael line at Seven Barrows. Winchester, Manchester, Carlisle and Dunfermline are all old centres, and there are legends which give clues.

St. Catherine's Hill, Winchester is an Iron Age hillfort with associations of leys, UFOs and ghosts. It is astride the Belinus line, which, like the Michael one has male and female currents. The currents have bands and meet at node points - the female seems to be violet in colour, and the male yellow. The bands seem to converge at the nodes, forming a pattern like a Maltese cross. Dragons and serpents represented earth currents.

Dunfermline and Winchester were spiritual centres in Saxon times, where kings were crowned, over node points, creating a sacred marriage with the land. We saw a sculpture of a king holding two serpents or dragons. The Meon estuary and Meon Hill are the centre of the British Isles, and Whalley is the centre of the island. Shap is halfway along the Belinus Line, as Avebury is on the Michael - both would seem to be serpent temples.

Caverswall Castle is a moated medieval castle with a legend of Arthur meeting Guinevere. There are a number of sites with Arthurian associations on the line. Alderley Edge is a place of power, where Arthur is said to sleep. Whalley Abbey is a few yards from the alignment, but the church is nearer; it is said to be the geographical centre of England. A window in the church depicts King Arthur and St. George. There is also a Green Man and a Roman stone with a depiction of a horned god.

Kirby Lonsdale has a Devil's Bridge - the two currents cross there, in the Rectory garden. There is where rivers meet, and a mound there is built to draw energy. Some mounds thought to be Norman actually predate this. The current goes through the "Great Stone of Fourstones" in the Forest of Bowland, which has steps in it.

Shap has another ley running east-west, from St. Bees Head to Whitby Abbey. The village is between the Cumbrian hills and the Pennines, and has parallels with Avebury. The granite here is high in silica - red and white and grey. It is a unique and most powerful stone. The Elen (female) line ran along the avenue, as does the railway line, which the Earl of Lonsdale allowed. Skellaw Hill is the key site in relation to it, with a trig point. Stukeley visited the site in 1725 and called it "a great temple of old, such as that of Abury, which it resembles very much". He thought it was a "serpent temple", and his plans of Shap and Avebury look very similar. The avenue led from Kemp Howe to the Great Circle, 400 feet diameter. A further avenue continued to Skellaw Hill. At the centre of the Great Circle was a large stone, now split into



several gateposts. Quarry workers would not destroy the stones (for superstitious reasons) so they incorporated them into walls. Was it a pilot of Avebury? The female current went off the track when the avenue was destroyed.

The male current goes through a castle south of Penrith, now an empty shell. One earl here was reputedly into "dark lore" and was also a swindler. The male current goes through his tomb, which carries a green demon and the Lowther dragon. Carlisle has much legend, and at Arthuret near there, there is a plaque saying that Arthur is buried in the churchyard. Arthur's Round Table there is a Neolithic henge with three rings.

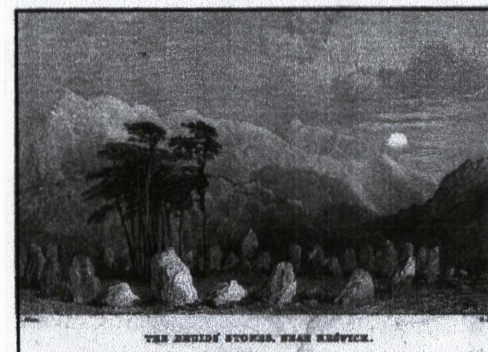
Dacre is close to the alignment, half a mile to the east. In the churchyard are four statues of bears standing by a pole, each slightly different - the first is asleep, the second has a cat on its shoulder, the third tries to dislodge it, and the fourth seems to have eaten it. It was suggested that the statues could represent the stars of the Great Bear circling the Pole. The statues are older than the church. There was a great treaty of English, Saxon and Scottish kings here. The pole is not a phallus - it may be linked to chained bears in some Etruscan sites. It is near Stainton, which is the centre of the Belinus Line. There is nothing there at present, but there was an abbey, which was completely destroyed, not even a road name commemorates it.

Carlisle is the capital of the North. In the cathedral, the energy currents find entry and exit - a node is under the tower. At the crossing place are two kissing dragons - one bearded and one not (male and female?). When the node point was photographed, orbs appeared in the picture - could it be the spirits jumping for joy? We can help the earth by re-connecting - human interaction - it has helped the speaker's psychic powers.

Arthuret Church is of red sandstone, with Arthur inside right on the line. There is a carved grail on the wall of the church.

### **The stone circles of Cumbria, by Robert Farrah**

25% of the stone circles in England are in this county. It was the spiritual home of the Romantic period, including many artists and poets such as Wordsworth. It also had much antiquarian interest. Castlerigg is very atmospheric and is the most picturesque. We saw several different pictures of it, including a drawing by Thomas Allom entitled "Druid's stones near Keswick" and which included a clump of Scots pines within the circle. This would have been significant to Alfred Watkins and Tony Wedd. Next we saw the beautiful picture of Long Meg by Lady Mary Lowther in 1756, followed by one of Mayburgh henge.



We saw an important picture of the Shap site, showing the Kemp Howe circle and the avenue, which runs to the village of Shap and then changes direction. The first section is north-south; the trackway is now the A6.

A picture by Stukeley in 1722 shows it to be neglected. The stones were demolished for enclosure.

It is in keeping with the Neolithic mind to be connected with a dramatic part of the landscape. It is also associated with the Moon's course - major standstill etc.

A rainbow over Mayburgh henge entrance was shown, and the equinox sun rising over it. King Arthur's Round Table henge is connected, and the entrances are marked by megaliths. The pointed stone aligns with the hilltop behind it.

Long Meg is on a midwinter solstice alignment. We saw the stone and Helvellyn in the distance. A geophysical survey by Sarah Potter, the first at Long Meg, found another outlier, making a pair flanking the entrance. A stake put in the position of the missing outlier aligns to Loadpot Hill. The aligned hill features Castlerigg.

He went through Thom's findings, and found the significance of the meridian. The major fells coincide with the setting of the stones. The meridian is constant - they would not have needed other alignments. The conclusion was that they were using mountains, and the astronomy was secondary. The "sanctuary" at Castlerigg points to Great Mell Fell. A mound, embankment and entrance were found, and through the entrance to Castlerigg. A number of sites have mountain association.

#### **The Mixenden Treasure, by John Billingsley**

150 years ago there was an article in the Yorkshire Archaeological Journal, substantially in Latin, which dealt with a treasure hunt. This involved a charge of sorcery by the Diocese of York. Mixenden is five miles north of Halifax, and this archival document includes Ecclesiastical Court proceedings, of which Jeremy Hart translated the Latin parts. It was an episode of sorcery which involved priests, commoners and merchants. Since the article was published many have tried to make sense of it. Not many historians have knowledge of medieval magic and the attempts re-energised folk legends.

John has done work on the local folk tales, and found it to be a complicated story. It started with a rumour in the West Riding of a hoard of treasure on Soil Hill, enough to ransom a king.

Some had seen it, but it had a demon on top, which had snapped the sword of one attempting to get it. A monk from Whalley Abbey had also tried, but all were repulsed. A group of priests went ahead and recruited people to help, forming a secret society. In 1510 they set out to recover it.

There was a belief in those times that barrows contained treasure, and it was true in some cases. Also, in the days before banks, many kept wealth safe by burying it. Treasure hunting reached such a pitch that in 1542, in the time of Henry VIII, there was a Witchcraft Act banning it, despite the plundering activities of Henry himself. In 1469 a spirit was called up at Banwell in Yorkshire and promised a Christian soul. They dug and found 100 shillings, and provided the soul by baptising a cock and killing it - a dangerous practice, as it was of course heretical.

The Mixenden Valley then was a very remote area - Farside Farm there was once known as World's



**Soil Hill, Mixenden**

End. It became a coal mining area later, but was simply rural then - moors, wasteland and farms, with a tiny population. The field boundaries were different too - it was a completely different landscape.

Nine men came to be involved in the scheme - William Otewell of Bingley, his servant, William Wilson, Richard Greenwood, a priest from Bingley (originally from the Heptonstall Green-woods), John Wilkinson, also a Bingley priest and canon, James Richardson, a priest at York, Thomas Jameson, a merchant, sheriff of York and even Lord Mayor of York, John Steward, a cunning-man of Knaresborough, Thomas Wood of Bingley and Laurence Knolles of Harrogate.

Occultism was familiar at the time, as with the later activities of John Dee. Drax Priory near Selby had an occult library, and John Wilkinson was ordained there. There was no conflict between esoteric Christianity and occultism - Jewish cabalism was sometimes involved - and some priests doubled as cunning men. As everything had been created by God, magic must be within the law. Catholicism blended into magic.

They needed a cunning man - a popular magician whose client base was ordinary people. John Steward had a wide reputation. They were cheaper than doctors, and more effective than praying. Recovery of the treasure, which was reputed to have "nobles (coins) as thick as five" needed special magical preparations. They had various pieces of magical equipment including parchment from a cow's first calf, salt, singing breads (communion wafers), holy water, a thurible (incense burner), frankincense, torches and a mass book.

They met in Bingley, were purified by a mass and left in small groups to allay suspicion. Then they went at sunset at the cross on Soil Hill, but the weather closed in. A fog descended and soon their search became a farce. They wandered about all over the countryside. They even met a local man who offered to take them there and gave him two pence - but then he got lost too. It was if strange magical forces were indeed at work, conspiring against them. There is a saying that the fairies are leading you astray when something of this nature happens, which begs the question, is what they are looking for fairy treasure?

The group broke up, and someone blew the whistle and the archbishop's office became interested. They were examined by the ecclesiastical court and whipped through the streets of York, each carrying an object or symbol.

There is no archaeological record and no mounds but the treasure hunt continued - however all that was found was urns and cremated bones. It is a bizarre story that originates with the Halifax Antiquarian Society.



#### **The Wurdi Youang Stones, by Alan Bowers**

Alan had recently visited a mysterious arrangement of stones in Australia; in the last week he was there he saw Melbourne Tourist Board pictures of this, at Wurdi Youang, which was 20 km from where he was based. On searching on Google he found an article from the *Daily Telegraph*, previously in the *Melbourne Age*, entitled "Ancient Stones which Map the Sun". They are upwards



of 10,000 years old and "not done by guesswork". The location was "a closely guarded secret", but he was able to find it in an article by Ray Norris in 1995.

In Australia, it is not generally believed that the aborigines would be capable of astronomical surveying, and it is not socially accepted. Some have the opinion, because of this, that the stones are just ground clearance from nineteenth century settlers, but other such places where this has happened just have random heaps of stones piled up.

The weather was very bad, and there were pylons going across the site, as well as digging for optical cables. It was very wet, and the grass was long, as there had been much more rain than was usual for the area, but the stones were eventually found. The site is fairly triangular, and accurate to a few degrees. There is no obvious landscape background there. The stones were volcanic basalt, and had remained because the land is unusable for agriculture.

The aborigines usually use natural sites for holy sites; 99% of ritual sites are natural. They settled the area 25,000 years ago, and in the north 40,000 years ago. They were the world's first astronomers; stellar observation was highly developed by aborigine groups. It is not the only stone alignment in Australia; it is designated protected as well as being within a site of special interest as the habitat of a rare lizard. There is certainly something going on there.

## NOTES AND NEWS

### LONDON EARTH MYSTERIES CIRCLE MEETINGS

**7.15 P.M. Tuesdays, at the Theosophical Society, 50, Gloucester Place, London.**

**May 10** - Death Roads, Spirit Trails and Fairy Paths, by Dave Shead

**May 24** - Sun, Moon, Venus and the Pyramids: a Study in Harmony & Sacred Geometry, by Simon Michell

**June 14** - Experiencing Etheric Influences in the Landscape - The Limitations of Earth Energy Dowsing, by Pat Toms

**June 28** - Fire Breathing Dragons & How the Mind Shapes Myths, by Jeremy Morgan

**July 12** - Open Forum and Social

### Green Man comes out of hiding

The March edition of *Heritage Today*, the magazine of English Heritage, reports on a recent find at Cleeve Abbey in Gloucestershire. "Recent restoration work to the roof of the refectory at Cleeve Abbey has led to the discovery of a previously unrecorded 'Green Man' carving hidden in the wooden beam brackets. Unlike every other supportive bracket, which display foliate carvings, the bracket supporting the largest angel is adorned with a carving of a face with tendrils of foliage coming out of its mouth. Plans are under way for interpretation panels to highlight the carving".

### Did Britons build Roman roads?

An article in *BBC History Magazine* for March reports that archaeological evidence in Shropshire has unearthed evidence that at least some Roman roads were built on top of prehistoric ones. This has indicated that the British kingdom of the Cornovii built at least one beautifully crafted, well cambered and skilfully metalled road long before the Roman invasion. The archaeologists think it

is a wider phenomenon of British road building. We have known for a long time that Roman road stretches very often are coincident with leys; also there was the legend of Belinus as described by Gary Biltcliffe earlier, as well as the Sarn Helen road.

### Laurence Main walking another long-distance ley

Laurence Main and Judith Adams have started a backpacking pilgrimage along a ley recently found which runs from Portland to Iona, in stages of five days per month. It was noted in Gary Biltcliffe's book *The Spirit of Portland*, and is a straight ley with two serpentine currents round it like the Michael line. The straight ley has been named Manwyddon and the male and female currents Bran and Branwen.

## LETTERS

### from Norman Darwen, Lostock, Lancashire:

It was very interesting to read the article on Reverend Sabine Baring-Gould in *Touchstone*. I have enjoyed many of his books over the years, both fiction and non-fiction. Hewas for many years the vicar of St. Peter's Church in Lew Trenchard in Devon, which he restored very heavily and which has a carving of St. Michael vanquishing the dragon. It may be worth noting too that he was also a cousin of Frederick Bligh Bond, who investigated the ruins of Glastonbury Abbey using psychic methods. And in a rather neattwist which fits in with the previous issue's article on Sir Arthur Conan Doyle, there is a work of fiction, *The Moor*, by Laurie R. King, which mentions that Baring-Gould is the godfather of Sherlock Holmes!

There was a UFO sighting of a "very bright orange light" in the sky over the seaside resort of Morecambe in Lancashire at 7.10 p.m. on 5th March 2011. The observer, Amanda Barnes, added that the light was moving in the direction of Heysham Power Station (she mis-spells it "Hesham"). This is a nuclear power station operated by British Energy. I do seem to recall that nuclear power stations were a focus for UFO activity back in the 70s.

*Going in this direction the UFO could have been travelling from the Yealand Conyers direction (and its site) towards Heysham, and the sites we visited there at the Moot - JG.*

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## **THE HIDDEN UNITY and BEGINNINGS**

*The Hidden Unity* looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

*Beginnings* is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

## **EARTH PEOPLE, SPACE PEOPLE**

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

**£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

## **THE LEGACY OF TONY WEDD**

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

**£12 from the Touchstone address. Please make cheques payable to J. Goddard.**

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